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siderably by a short message from the teacher frequently sent on a cheery-looking picture postcard. Considerable care must be given to the selection of the cards if they are of the picture type, and at all events it must be made the bearer of a personal message. All "manifolded" communications lose half their flavor. You will find that it amply repays for the time expended; and many of the quaint and ingenious little replies will give you a peep into their hearts, and will cause you pleasure indeed.

### **Teacher Training**

For one month, from September 15 to October 15, the united effort of the Sunday-school forces of the evangelical churches of the United States and Canada, representing a Sunday-school membership of more than nineteen million, is to be centered enthusiastically upon the promotion of teacher training during the coming winter.

This Teacher-Training Drive has the following objectives:

1. At least one teacher-training class in every Sunday school of North America, meeting at the Sunday-school hour.
2. A monthly worker's conference in every Sunday school, meeting at least ten months out of each year.
3. A midweek training class for present Sunday-school teachers in every Sunday school where such a class is needed.
4. A co-operative community training school of religious education for every community where practicable; this school

to have three functions: (a) to do graduate and specialization work; (b) to train leaders for classes in the local church; (c) to provide central training-class facilities for those churches of the community unable to maintain their own classes.

The following general community program has been agreed upon:

1. On September 22 the pastor of every evangelical church is asked to preach a sermon on "Teacher Training a National Necessity."

2. On the afternoon of this same Sunday an interdenominational community conference should be held to consider the best means of securing trained teachers for the Sunday schools of the community.

3. On this same Sunday an inspirational evening service, either a union service or a separate service in each evangelical church, should be held, having for its theme "The Importance of the Sunday School in the Present Crisis."

4. On some evening preceding Teacher-Training Sunday, and also on another evening following, there should be a worker's conference with supper to perfect plans for the coming Sunday and to conserve the results obtained.

It is evident that these plans depend upon local co-operation. Unless pastors and superintendents enlist in active co-operation they cannot succeed. The program should command itself to all.

## **CHURCH EFFICIENCY**

### **Church Strategy**

A recent exchange calls attention to the parallelism which should exist between the church militant and the present campaigns upon the Western Front. Summer is the campaign season on the battle fronts. In the winter plans are made and the strategists have their innings; but the real drive does not get well under way until summer.

On the contrary, most churches do their most effective work in the fall and winter,

and some are practically forced to close during the hot-weather months. Why not then reverse the military procedure and make the summer and early fall a season of planning and strategy leading into an intensive campaign as soon as weather conditions permit?

So much can be done during the summer in the way of checking up results, improving methods and equipment, and laying plans for a more energetic offensive as soon as

conditions are right. The summer is an ideal time for making a community survey and for attending to the numerous details in the necessary repairs in equipment which should not be allowed to hang over and delay or even cripple operations when they are supposed to begin. The early fall, just as soon as absentees are back in their places again, should witness a grand council of war, where all the data of the summer scouting is presented, the maps are laid out on the table, and the strategists of the church formulate an aggressive campaign for the coming winter. The general and his staff are not off their job during the winter time. No more should church leaders be during the relaxation of hot weather. Any church or Sunday-school leader who does not make these necessary provisions is only courting defeat and should be disappointed if it does not come.

#### **The Training School for Chaplains**

The training school for chaplains was officially opened at Fortress Monroe, Virginia, March 1, 1918. The faculty consists of one Methodist, one Episcopalian, one Baptist, one Catholic, and one whose denominational affiliation is not given. Seventy-one students were enrolled. One of the students, writing of the school, says:

These men are from many of our best churches and colleges—men of broad and varied experiences. In barracks, not in classes, views on doctrine, polity, etc., are exchanged freely and candidly. The finest fellowship obtains. General and sectional conferences, of course, are held to discuss our work with relation to the army. In these sectional conferences the Catholics form one group, all Protestants the other. The period of this school will continue over five weeks from date of opening, at which time all will be assigned to their various regiments; but it is generally agreed that our common task and training will have created in us a mutual interest which could probably have been gotten in no other way.

Commenting on this, the *Christian Union Quarterly* has the following to say:

It furnishes a good example for our theological schools. Men who are being trained to win the world for Christ are always at a disadvantage when trained in isolation. Perhaps this army experience may be of some value in unteaching our theological schools of the sectarian policy of having only those teachers who are members of their own communion. On the great vitals of Christianity there is a substantial agreement, to say the least among Protestants; but it would be of advantage both to Protestants and Catholics for each to have special courses of lectures from each side, that they may get a first-hand information regarding the problems of both. One of the best lessons of this war will be the combining of denominational schools and denominational papers for the common task of winning a lost world to Christ.

#### **The Playground and Democracy**

T. Dinsmore Upton, superintendent of recreation, Grand Rapids, Michigan, speaking on "Recreation and War," says in part:

There never has been a time when we have needed organized play for the younger generation as we do today in the midst of a world-war. Already juvenile delinquency in the warring nations of our Allies has increased 53 per cent since the war began. The one greatest combating influence against the terrible effects of war on those too young to take part is training along the right lines with regard to games and playing them fairly.

The worst product of autocratic rule is the losing sight of all fairness in an effort to win by any possible means. Four years ago, before this war began, a splendid Olympic athlete told me that German athletes thought first and foremost of winning—by any means. That was the same spirit which was manifested when the German autocratic powers pronounced a treaty not worth the paper it was written on.

When the Japanese champions in tennis returned to Japan from America, they bore home wonderful tales of the American ideal of sportsmanship. In my estimation, there could be no finer compliment paid to any nation.

The splendid English idea of fairness is as proverbial as their bull-dog tenacity and courage. What fostered it? Primarily their love of a generous winner and of a courageous loser on the playing field.

We are engaged now in a most terrible war for the reason that the government of a nation doesn't know what fairness in the playing of the finest of all games—life—means. Isn't the true spirit of democracy the "fair play" spirit?

I have heard it said that in times like these we should not think of joyous things—of play, of song, of laughter. There never has been a time since God's original dawn when we just had to have such things as we do now. What will count for as much as the true spirit of manliness, taught in the playing of games, where the sense of fairness and courtesy is encouraged?

The world is to be won for democracy; and democracy means team work, oneness, and fairness in playing the game of life. Democracy therefore needs that the younger generation play and prepare. The church can assist in this.

### **The Social Value of the Chaplain**

No saner counsel can be given to the minister or the social worker who is not permitted to go to the front than this: "Keep your eye on the chaplain in the army or the navy." An article by Rev. C. F. Armitage in the *Social Service Review* for July gives an insight into their manifold ministrations.

The main service of the chaplain is that of prophet, pastor, or priest; but this article presents his social value as it is bound to appear if he is faithful as such. The duty of a chaplain is not alone the offering of religious consolation. The boys in the field go to the chaplain and confide in him their personal difficulties, very probably their troubles at home. The chaplains also take part with the soldiers in their games. They umpire baseball games and referee football matches. In some cases they oversee the boxing bouts and keep the art manly. Moving pictures and other entertainments are frequently under the management of

the chaplain. He lectures on social hygiene and discipline and keeps the supply of reading matter replenished. In general his business is to make himself a useful unit in the total organization, co-operating with the Y.M.C.A. and with the Knights of Columbus, for the common task is greater than the particular affiliation.

This service in the chaplaincy will bring changes in the church after the war. For some time the social movement has been gaining momentum; but when the chaplains return and the Y.M.C.A. secretaries, there will be a notable advance. It will be impossible for these men to be contented in the pastorate without the proper social equipment and activities. It will be equally impossible for the soldier layman, when he returns, to be content with anything less in his pastor than he has found in his chaplain. The methods and spirit which have proven their worth in the strain of active service will be demanded in the church life at home.

### **When Efficiency Gave Way to Self-Complacency**

Bishop Nicholson says that the origin of Mohammedanism can be traced to Christian slackers.

Once all Northern Africa was Christian. They had five hundred bishops. They had countless great scholars. But they were self-satisfied and they were exclusive—"We live in a different world," cried Cyprian, one of these old church fathers, "We draw to ourselves and feast our souls on the vision of God. *We* are Christians."

While they were so eaten up with egotism, there were hungry souls out in the desert. And while they were quibbling over such theological puzzles as the number of angels that could stand on the point of a needle, a crafty fellow took the Old Testament into the desert and brought forth the Koran. Mohammedanism need never have been had those early Christians had a vision and a forward-looking plan.